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# REV. DR. FERRIS'S DISCOURSE

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR  
FOREIGN MISSIONS,

*At their Thirty-Ninth Annual Meeting,*

SEPTEMBER 12, 1848.





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*Thy Kingdom Come.*

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DISCOURSE,

DELIVERED AT BOSTON, SEPTEMBER 12, 1848,

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

AT THEIR

THIRTY-NINTH ANNUAL MEETING.

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BY REV. ISAAC FERRIS, D. D.,

NEW YORK CITY.

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1848.



## DISCOURSE.

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*Venerable Fathers and Beloved Brethren  
in our Lord Jesus Christ :*

I CONFESS to you, that in view of my appearance before you to conduct your meditations, by your own appointment, I have felt myself much at a loss in the selection of a suitable theme.

So many years have transpired since this annual service was begun, and so many and such able pens have been employed, that it seemed to me that every aspect in which our great work could be, has been presented, and that I could hope to say nothing which would attract by its novelty or its peculiarity. But I have been rebuked by the reflection that this most blessed work never loses its freshness ; that what has interested will still interest ; what has commanded the heart will still command it, though often called up. This is the peculiarity of God's plans and works ; while man's inventions become monotonous and fail in their hold on the mind.

In my dilemma I have taken counsel of the occasion, and asked myself why this solemn convocation, why this gathering of Christian brethren from every part of this land? Is it to learn "some new thing," like the ancient Athenians? Is it not to have our minds and hearts refreshed by mingling in meditation on the characteristics of our work? Is it not to contemplate the progress of that work, and thank God and set out with new courage? If this be so, I feel that one great point will be gained, if we may take our places at our Master's feet and learn of Him; and this I would seek in this exercise.

Let us transfer ourselves mentally to the scene depicted in the fifth of Matthew. We behold there our dear Lord in the midst of an intensely interesting throng, removed from all the exciting circumstances of the world. It was a mountain sanctuary, the broad expanse of heaven the canopy. He developes clearly and beautifully the spirit which he would have his disciples cultivate; he clears away the false interpretations of the divine law which had debased the people; he leads them into just views of the practical course his system required; he teaches them duty and devotion; what a scene! The Master inducting his chosen ones into the mode in which they should approach the throne of the heavenly grace, and what subjects should occupy the mind and the heart! It is there, our object as men laboring that truth and righteousness may fill the earth, has a special and prominent place. Thus shalt thou pray, "Thy kingdom come." Oh, I would that we could here for a moment lose all



thought of official relations, and realize the simplicity and sublimity of that scene, and, taking part with that assembly as learners, bring every circumstance strongly home to our own hearts. This is the theme which our Great Teacher gives for our meditations—

THY KINGDOM COME.—MATT. vi. 10.

And may His Holy Spirit aid us, while we bring ourselves to the contemplation of what is here involved.

My Brethren, you will observe,

I. That our object as a missionary association, seeking to establish the kingdom of righteousness, is commended *by the highest authority* in the church of God. He who speaks is the Head over all things to the church, who has all power given unto him in heaven and upon earth.

To the inquiry what kingdom is intended by this petition, we can be at no loss for an answer. Two kingdoms in general are spoken of in the word of God, viz: his providential kingdom or his sovereignty, and his kingdom of grace. Of the former it is to be remarked it is universal. Ever since there has been a world or a created being, this kingdom was “come.” Universal, unlimited dominion, supreme sovereignty, belong necessarily to God. And though many of his intelligent creatures neither acknowledge nor know him as their God, over all, his might and his goodness are constantly exercised. Of this it is said, “His kingdom ruleth over all.” He is Lord of lords, and King of kings—the King

of the nations of the earth. All wait upon him and receive the daily supply for their wants. "In him we live, move, and have our being."

There is another kingdom spoken of in the sacred word—one not yet fully come, and that is the gospel kingdom, or the kingdom of grace. Of this it was prophesied by Daniel, five centuries before Christ, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." A careful comparison of the portions of the chapter, preceding this verse, proves indubitably that the kingdom of the Messiah, or the gospel kingdom, is the one contemplated by Daniel. The prevailing opinion in the time of our Lord was, that a mighty kingdom was to be set up. Hence the inquiry of the Pharisees (Luke 17 : 20) "when the kingdom of God shall come." With this our Lord's mind was naturally filled, and as naturally he commended it to the affections and devotions of his disciples. Having given a distinct place to this in his first recorded discourse, he made it the subject of charge in closing his ministry on earth. That command, "Preach the gospel to every creature," bequeaths to the church the same object.

And what do we seek, but to take up the work as left by those who have gone before, and carry the Scriptures to every benighted, revolted heart ; to convey the message of mercy to the lost wanderer ; apply the balm of Gilead to the stricken soul ; recover the rebel and bring him as an humble



devotee at the feet of the God of heaven ; seeking that the kingdom of grace may fully and triumphantly come to all and over all ? Does our Lord commend this work ? We can ask no higher warrant. We know we are right. Our work is taken altogether from the category of theories and speculations, and ranges with solemn realities which bear the impress divine.

Most comforting, blessed conclusion ! If our hearts at any time hesitate, this will re-nerve them. If our brethren become affected by unbelieving apprehensions, this is the key to remove every difficulty and rally their energy anew. What more potent than the consideration, “Wist ye not that I must be about my Father’s business ?” ’Tis our Father’s work we do, our Father’s will we obey. There are times when it is especially proper to dwell on this. One of these is, when results are reached so slowly, and then are so stinted, that the benefactions of the church seem almost as committed to the deep. Then, to refer to this starting principle—“It is God’s work ; we are right”—settles all the discouragements and difficulties of appearances, and rallies the wasting energies. Another season is, that when the sympathizing heart contemplates the sacrifices and trials of the convert from heathenism, and reasons, ‘Why place the unhappy creature in situations of such danger ? Do we well to disturb him ? Do we well to call him to the adoption of what will almost necessarily provoke suffering and entail sorrow upon his life ?’ With all other views and considerations, this comes in, to quiet the sympathetic questioner, ‘This work is

of God ; it is commended to us by him who was all tenderness and love.'

Yes, its application goes beyond this. The enemy sneers and calls us enthusiasts and ranks our work with the crusades, as an effort after notoriety and excitement. He sneeringly tells us, the clergy must have something to occupy the imaginations of their supporters, some schemes or theories about which feeling and eloquent appeals may be made, and by which they may secure their hold on the unthinking. The question is, 'Whom shall we regard, God or man?' Have we God's warrant, it matters not how the world sneer ; the work will prove itself to be the work of God, and it may be that passage shall find its verification in our day, "Behold, ye despisers, and wonder and perish."

Oh, that we could feel always the full force of the divine authority under which we act. Difficulties will arise. Men of Sanballat's spirit will be found, who will, by every stratagem, and even under the pleasing guise of friendship, seek to retard the work. We need to feel accordingly, as the ancient servant of God did, "I am engaged in too great a work ; I cannot come down to you." Ah, how well would it have been, had we always realized under whom we were engaged ? Are we not reminded here of our failings. Has the divine authority in this matter been so fully before our minds as it should have been ? Have we not too much regarded this as an affair of men ? Have we not failed, as we looked up, to lose all thought of human agencies and organizations ? If there is one thought which, before all others, should be present with, and

press heavily on the mind, and one of especially sustaining power, it is this—*our work is commended by the highest authority redeemed creatures know.*

II. You will observe, that this object, commended by our Lord, is one of *vast moment*.

The first thing which should call out our anxiety, is our own personal interest in the precious blood of the Lamb. The concern of one's own salvation is of incalculable moment. And all the circumstances and considerations which give it importance, give character and importance to the object before us. Yes, they are multiplied as many fold as the persons are numerous whom we seek to benefit. The field is the world, with its ten hundred millions of immortal beings, whose interests for two worlds are involved. Our arithmetic fails in its attempts to give a just estimate of one soul; how much more that multiplied into ten hundred millions. Sitting at the feet of such a Master, we expect naught but matters of most weighty character to fall from his lips.

My brethren, must we not attach something to the place which our Lord has assigned this subject. We call this our model prayer. Its order means something. It is framed on the same principle with the law of the ten commands, embracing first what relates to Deity, as first in order and importance. Here stands second in order, and in close connection with kindred petitions, *this*, involving our great missionary aim. And how is the glory of the Highest, that chief end of rational being, concerned in this enterprise? Its success is *the setting up*



of rightful, divine authority in the hearts of men. Ever since the fall, a usurper, himself the arch-transgressor, has had control. The hand of the true God was every where, around men and on them, and with them, opening the channels of every comfort, bestowing the bounty of his goodness in divine exuberance ; yet they knew him not, and of course acknowledged him not, but gave his glory to another, whose yoke they wore, and who led them "captive at his will."

This yoke should be broken ; and only as it is broken, are immortal beings recovered to their true position, and is the harmony of the moral universe restored ; thus only is the rightful authority of Him who should have all hearts, exalted to its true place ; and will Jehovah receive that revenue of glory which is his due. To accomplish this, is an aim worthy the intelligences above, while it is that which our Lord places here in the foreground to command our hearts.

And *in its results*, how glorious does Jehovah appear, while man is made unspeakably blessed ? Let this kingdom come, and the heralds of the cross shall have unfurled the banner of the Lamb on every high place, and streaming from a thousand centres, the light of salvation shall irradiate every dark point. Truth shall have triumphed over error, holiness over sin, joy supplanted sorrow and sadness. Lispering infancy shall bring its early sacrifice, sprightly youth join its hosannas, the strength of manhood bow itself in adoration, while old age shall bless God and depart in peace. Let it come, and then he who bled on Calvary, and whose success up to this time is in

sad contrast with the merit of his sacrifice, shall see of the travail of his soul in having the harvest of a world gathered to his fear, and having every knee bow and every tongue confess he is Lord, to the glory of God the Father. Let the kingdom come, and then mercy shall reign over a universe of guilty, helpless and wretched immortal beings. In the case of a single sinner, how does that word, "Go in peace, your sins are forgiven you," chase away a thousand fears, dispel the deepest gloom, and ease the aching heart ! how it illumines with hope, how it animates with joy ! What an era, when every dejected mind shall know its blessed influence, and every bleeding bosom be staunched by its balm, and throughout the broad earth mercy, mercy shall reign ! Let the kingdom come, and righteousness shall fill the earth. Too long have men groaned under the dominion of iniquity in its various forms. Unjust lording of man over his fellow, the triumph of money and rank over right and principle, corruption, falsehood and imposture have had an influence most detrimental to human interests. What can be conceived more delightful than an era of principle ; when every bosom, in every department of human society, shall know none but righteous feelings ; when unbending integrity shall distinguish every member ; when selfishness shall give place to that love which takes every man to its bosom as a brother, and the only rivalry shall be a rivalry in virtue !

Let the kingdom come ; and, as its principles are at utter variance with every malevolent feeling, there shall be no more envy, nor disquiet, nor tur-

moil. Our world shall be no more harassed with the iron sceptre of the despot. No Genghis Khan, nor Tamerlane, nor royal, nor imperial murderers shall send their millions to an untimely grave. The spears shall be beaten into pruning hooks, and the swords into plough shares, and nations shall learn war no more. Let the kingdom come, and all are happy. The individual is happy, the family is happy, society is happy, and the world is happy. How glorious this series of results to Him who planned the scheme of mercy ; who in the counsels of eternity had thoughts of mercy and purposes of peace ; who has spread out his plans of good on the sacred page, and thus fulfills every promise on which the fathers trusted, and especially redeems the pledge given to the Messiah, "I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession."

Compare this with any other enterprise in which men have embarked their energies and have lavished their treasures. Compare it with all those which have so yoked national prowess to the car of war, and how large and glorious it looms !—God glorified and our race happy !—it exceeds all beside.

The appeal of our enterprise is to all of the man and all of the Christian in us ; the development of heart to which it leads brings it into closer union with, while it secures greater likeness to the great source of all excellence. Well did our Lord place so high in the pleas of the devotional spirit this—Thy kingdom come. Can we well rate it too highly ? Do we err in regarding it as comprehensive of all good ?



You will remark again,

III. This object of such vast moment is commended as *one of common interest*. What an interesting position that of our Lord in the historic picture before us ! What is he ? The mere philosopher, the head of some new school, propounding the theories by which he hopes to astonish the world ? No. But the endeared friend, in the midst of the circle whose warmest affections cluster around him ; the father in the midst of his beloved family circle, addressing them as having common interests, common duties, common aims. A common object carries them to the mercy seat ; a common appellation is addressed to the glorious One to whom they look. Our Lord makes no distinctions, he marks no differences. The “our,” and the “us,” bring into beautiful unity before the throne all claiming to be disciples, however differing in the adventitious circumstances of the world. Thus “Thy kingdom come” is as directly and decidedly each one’s, as “Our Father which art in heaven ;” in other words, the coming of this kingdom is the great affair of the Christian family.

I do not see how we can draw any other conclusion. This is not our work as ministers ; much as we may love it and cherish it and labor for it, it is not ours alone. One of the mistakes into which many seem to fall is, that the responsibility here rests specifically, if not entirely, on the ministry. Their share of interest is and should be large, but it can by no means be exclusive. We cannot lose sight of the family idea in this band of Christian brotherhood. The manner in which some shake off respon-

sibility and leave the ministry alone, indicates an entirely wrong view of the place the officer occupies. The ministry is a merciful office, growing out of the infirmities of men; it is a *monitorial* agency. Its duty is explanation, appeal, expostulation, counsel, reminiscence. It is the mere helper. It necessarily involves the idea of other interest in addition to its own.

Nor is this work, of interest only to missionaries. Devoted men, they plead to an absorbing feeling here, but we can allow them nothing of primary right beyond other members of our family. Their form of duty grows out of the necessities of the case. Yonder on our borders and beyond the ocean are the hundreds of millions among whom it is desirable this kingdom should come. But how shall they hear of it? How shall they understand and feel its claims, unless some one shall be its messenger to them? The inquiry is, "who will go for us, whom shall we send?" The missionary steps out to the foreground and responds, "Here am I, send me." Not that the missionary band have any more duty than any other member of the family circle, but they will be the agents in one form of duty required. We cannot accordingly fold our arms and talk admiringly of the devotion of this agent and say, 'Oh! the kingdom will come, the missionary is in the field.' Strictly, in the spirit of this prayer, an interest as deep and absorbing as that felt by him should be felt and cherished by every one who prays, "Our Father—hallowed be thy name—thy kingdom come."

Nor is this again, the burden of a few zealous hearts gathering in little clusters among the churches. It is a burden put on every Christian heart by our divine Teacher. We have been wrong, sadly wrong on this point. The number in our churches is small, of those who entertain a deep and lively interest here. A mere handful in each church—perhaps composed of Christian sisters and few beside—or some master spirits in a missionary association lead the way and do the work. Contributions have come from various sources, very promiscuous indeed—but they have come in many a case, as of course, or because a special call was made. As for living, heartfelt interest, such interest as sends up the prayer which moves the arm of a gracious omnipotence, where do you find it? Alas! with five of a hundred of the nominal members of the Christian household! Why must constant appeals be made? why special agencies traversing the field without cessation, if the true feeling is cherished. Why the deficiency in the means of this Board, if the church feels right?

Far be it from me to utter one word unjustly disparaging to the church in general. I cannot bring myself to think I do so, when giving this as fact. The church has not waked up—she has not begun to feel the interest called for and which she must feel if she becomes what the Great Head intended she should be—a missionary family—by giving such a model prayer. There must be the feeling of a common interest if we ever offer this petition aright. There is no one in the whole Christian circle, high or low, official or not, rich or poor, exempt here.

Oh, how can any be listless! How can any one be unmoved, when an object of such vast moment is presented! If there be anything which can touch the inner man, anything which can break up the fountain of the soul's sympathies, it is here, and it is brought home directly by the Lord Jesus Christ to *every one's* bosom. Oh, where is the evidence of having laid our hearts on his altar, or of our breathing his spirit; where the consistency of our professions, or the integrity of our Christian character, if all our interest, or most of it, is given to that which is personal in this prayer; while that which first filled the heart of the Master, is regarded with comparative indifference? Let each of us, my dear brethren, in proportion as others may be remiss here, for himself cultivate a growing and controlling interest in this great work.

We cannot but remark again,

IV. That our Lord, by the very form in which he has put this matter, has made it *the duty of each one to labor* that this great object shall be accomplished.

No one will doubt a moment that this work, had God so pleased, might have been performed by the much shorter process of a special miracle. He who spake, and it was done, who said, Let there be light, and light was, could have scattered the light of life in ways we cannot conceive of, and established his kingdom in the hearts of all men. But he has been pleased to bring this matter under the control of the great principles on which he manages the



world. Miracles have had their place, but his prevailing government is one of means. And we cannot but regard this as both wise and gracious in reference to this petition. It calls out and strengthens the very graces which more especially assimilate to himself, those whose cultivation ministers most to the happiness of the Christian here, and prepares for that which is to follow in the world to come. It is a positive blessing to them to call them to labor. But can there be any mistake about their active co-operation with him? We think not. Can any mind for a moment think that all here is mere ceremonial? He must indeed have a low estimate of the Master, who only esteems him as here suggesting a mere form involving no feeling, no action, no corresponding conduct.

Is not the principle perfectly clear, that *a man is committed to that for which he prays?* Is not this, the principle of this prayer, applicable throughout? All grant that when we are taught to pray for our daily bread, we are not to expect a miracle to be performed, while we utter the prayer and sit inactively down. We all understand this petition as referring to a blessing on our lawful endeavors, to which we own ourselves bound as a means of obtaining the object of our desire. This is so plain, we are all ready to reprove one who may talk of throwing himself on Providence, while he does nothing for himself. There is no drawing distinctions here; we cannot thus reason concerning one part and not of another. The principle is the same; we bind ourselves, by the fact of praying, to every means of securing what we pray for.

Three questions here offer, if this be correct.

Who shall labor ?

To what extent ?

In what way ?

These are most important questions. *Who is bound* to labor that the Kingdom may come ? The simple answer is, he that is bound to pray that it may come. And who is he ? He that should pray, "Give us this day," &c., "Forgive," &c. Every Christian, every man, that should do the one, is bound to do the other. They stand and fall together. Just as decidedly as *every man* is bound to pursue a lawful avocation for his livelihood, so is he bound to proper measures for the other petition. *How far* shall a man labor or to what extent ? Precisely as in the other case, he is bound to employ fairly and honestly, to the utmost, every lawful and appointed means. And this must be his daily employment, to continue as long as he needs to pray for daily bread, or for God to secure his daily sustenance. These two must ever be taken together ; for on successfully laboring for one depends the ability of laboring for the other.

Is it inquired in *what way* a person shall labor ? The Scriptures inform us, when they refer to the instrumentality which is to bring about the triumph of Christ. The Truth is the great means of converting the soul. It is mighty through God to the pulling down of strong holds. This must be brought to bear on the minds of all men, in order to its triumph over all. He who taught us to pray, "Thy kingdom come," has ordained, as the law of his church, that this truth shall be preached to every



creature. Speaking thus, as the legislator of his Church, he has made obedience to it a part of Christian morality. According to this view, *every Christian*, as a part of the church, has a share in the responsibility, and must either go himself, or send or support some one who will go in his behalf to spread it abroad ; that is, he must be a missionary or send out and sustain him. The work must be done by the Church, and it involves, in the circumstances of the case, various forms of labor. There are languages to be acquired ; the word of God is to be rendered into the tongues of those who are to be benefited by it. Many must go to them for these purposes, and life must be devoted to them. Now all cannot go ; but there can be, while there is a common responsibility, a division of labor. Many may take the responsibility of the work abroad ; but then on those who tarry at home rests the inalienable obligation to sustain those that go. They can only contemplate them in the light of persons doing, at very great sacrifice, a work which they must otherwise do themselves. To sustain, by pecuniary support, him who labors in the foreign field, loses thus the form of a charity and takes that of an obligation ; and this is as extensive, be it borne in mind, as the duty to pray this petition.

All this is at variance with the view many take ; but it is, in my judgment, the only true one. The missionary enterprise is assigned too low a place, when it is made only a graceful appendage of Christianity, or the means of calling out some scenic display of sympathy. It is made by the circumstances of the human family, or by the condition of

the field to be cultivated—integral to Christian organization. By the will of the Master, a vast work is to be done. It is spread over the world's surface; and it is his will that every one who goes to the "throne of the heavenly grace," shall take an earnest, active part in its accomplishment. Our devotion loses its proper character, if this is not carried out. Just as recreant to duty as any one would be, and as certainly inviting refusal at the hands of God, if he prayed for daily bread and labored not for it, or in other words used not the means to obtain it; so is a man recreant to duty who prays, 'Thy kingdom come,' and does not strenuously put forth every effort to secure its coming. Yes, as the man dishonors God and the mercy seat, who prays, 'Give us our bread day by day,' and does nothing; so is he guilty who prays, 'Thy kingdom come,' and leaves the work to other people. It is gross trifling; it is insulting God; it is trampling under foot the great principle of his government, using the instrumentality of men in answering their prayers, for any to pray, 'Thy kingdom come,' and fold his arms in indifference. He must *do something*; and the measure of what he does, must be governed by his circumstances or facilities for action. Would you not have it written with a diamond on every heart, *every one must do something under the dictation of an honest conscience?*

Finally, you will remark,

V. *That for the entire success we must look to and depend on God.*

Why this petition, but to make every heart feel

that we must look away from the arm of man and all his agencies to the special blessing of the Most High? This crowns all. And there is no point presented more strongly and frequently than this. How it runs through all the divine dispensations! "Not by might, nor by power, but by my Spirit, saith the Lord," is as true now as when originally penned. 'Paul may plant, and Apollos water, but God giveth the increase.' It is delightful to see how the records of the first missionary efforts—for such is the Acts of the Apostles—present this precious truth. Those primitive laborers acted fully on the ground we have already taken, that there is a great work for the church to do, and yet referred all to God, and their joy was to acknowledge the hand of God in all. Yes, says Paul to the Romans, "the gospel is the power of God unto salvation." Fearfully he contended with the enemy at Ephesus, that headquarters of Asiatic idolatry, and most successfully; and his joy after all is, that "you hath *he* quickened who were dead in trespasses and sins." Precious was the harvest at Philippi; it began with this, "whose heart the Lord opened." Daily thanks he gave for the Thessalonians; and it was he who would have them remember "that the word of God came to them with power and the Holy Ghost."

With all our doings, this must distinguish us, in our humble and distant imitation of those good men. All must be done in the spirit of dependence, in the spirit of confiding, looking to God. It is his work, and he will own it.

There is nothing in this to enervate Christian effort. He has been but a poor scholar in the

school of Christ, who relaxes his efforts because an absolute influence is not his and he must look to a higher hand. One of the sweetest sources of comfort to the experienced soul is, that he is entirely in God's hands ; and one of his greatest encouragements is, that God reigns over all he does. He loves to lay all at the foot of the cross ; and there it is our privilege to know our missionary brethren love to lie. We speak of primitive missionaries, and we should bless God that our own day furnishes precious illustrations of the same spirit. The probability is, that many of the most delightful examples of simple reliance on God, in our day, are found far away from us among our missionary brethren. Oh, surely we cannot any of us feel too deeply that all our dependence is on God ; that for every step wisely taken, every measure efficiently carried out, every good impression made, every conversion into the kingdom of God, and every advance in our work, we are indebted to the divine blessing ! And as we look forward, this is our hope. For what are we or the whole church unaided, to the difficulties to be overcome ? Who has not wondered, and blessed God in the overflowings of his soul, at the manner in which the results already gained have exceeded the instrumentality employed.

What ! Is the work God's ? We are assured of its success ; it will, it must succeed ; for the Almighty has said it. We may have prudent, wise counsellors ; we may have liberal churches ; we may have learned and able and zealous missionaries, and for all these we will be thankful ; but each will say, "I will not trust in my bow, neither shall my sword save me.



In God we boast all the day.” Has he not put his seal to this good work in the most marked manner? Has he not shown that he was with us? Is it a small matter that upwards of two hundred thousand converted heathen have been gathered into the fold of Christ; that nation after nation has thrown its idols to the moles and the bats, and erected temples to his worship; that a vast population has been raised from the lowest degradation, both moral and social; that the light of truth has been carried into some of the darkest corners of the world; that the way is now prepared for the largest Christian beneficence to make itself felt on the destiny of the world? This is the Lord’s doings; it is marvellous in our eyes; yet it is but the beginning of good, the first fruits of what we are warranted to expect. We have only to go forward in the spirit of Him who dictated this prayer, and we cannot fail. Tell not of failure here or there. In particular cases, special and temporary disadvantages may operate prejudicially; but even these shall at length yield. Tell not of opposition. None could be fiercer and more determined than what was encountered by the primitive missionaries; and yet in three hundred years the coasts of the Mediterranean were studded with Christian churches. Our work is not done in a day, nor in a year, nor in a generation.

And yet we are warranted in anticipating great events, blessed results in our own time. The movements among the nations astonish us. God’s hand is in them, and he seems to be preparing the way for what shall much more astonish and delight us. It is a great matter at such a time to be found

at our post, ready to act worthy of the privileges we enjoy, and the blessed relation we sustain to the kingdom of our Lord.

Having contemplated the precious, the momentous truths conveyed by our Lord, let us go to our work with new determination. Having his warrant for and his estimate of this great work, being called to deeper interest, to active effort under the most ample encouragement, we cannot hesitate. We seem to hear anew, coming from the most excellent Majesty, the command, "Say to Israel, Go forward."

Venerable Fathers, far on in your journey to the land where you shall rest from your labors, we would hear from you, with your latest breath, this animating charge. Brethren in the vigor of life, and those just entering on the way, let us take up this cheering charge where these Fathers leave it, and let us join them, and help on the work of God. It is God's work, it is a blessed work, it will go on, whether we are faithful or not. But we will not, cannot consent to have it go on over us as obstacles in the way. We are united, we have one theme, LET THY KINGDOM COME.





